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The Memorial Supper

The Scriptures contain no request by our Lord that His followers should observe His birth but He made special request that all who would be His consecrated disciples should truly celebrate His death. As our Lord's sacrifice as "the Lamb of God" took the place of the annual Jewish Passover ceremony, it is reasonable that the observance of the Memorial of Christ's death be celebrated yearly also, on the anniversary of the institution of this observance "on the night in which he was betrayed."

The Apostle Peter presents the matter of our Lord's sacrifice as our Redeemer beautifully in 1 Pet. 1:18-20—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conduct received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The perfection of Christ as the Man Christ Jesus is clearly indicated in this passage, and it is just as clear that the Passover lamb which the people of Israel were instructed to sacrifice each year was a type of Christ, our Passover Lamb.

From Matthew's account of the Memorial, we read in chapter 26:26—"And as they were eating"—finishing the Jewish Passover supper—"Jesus took bread"—the unleavened bread of the Jewish supper, picturing His own perfect humanity—"and blessed it"—gave thanks to God for this fitting symbol—"and brake it"—picturing the breaking of His own body—"and gave it to the disciples, and said, Take, eat; this is my body." In other words, appropriate His perfect humanity, thus gaining justification by faith in the perfect sacrifice of Jesus. As expressed by Paul in Rom. 5:1—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

The following verse, Matt 26:27, reads—"And he took the cup"—the cup of the fruit of the vine—"and gave thanks"—thanked God for this symbol of His own blood—"and gave it to them, saying, Drink ye all of it." Again, Jesus was saying, appropriate my blood, my life, my perfect humanity, thus also gaining justification by faith in the sight of God. It is the justified human life that true believers in Christ have the privilege of laying down in the steps of the Master.

A secondary and deeper meaning of our Lord's Memorial the Apostle Paul was used of God to explain so beautifully in 1 Cor. 10:16, 17—"The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we being many are one bread, and one body for we are all partakers of that one bread." Here we see the oneness of Christ and His members beautifully revealed. So, in observing our Lord's Memorial we not only do so "in remembrance of Christ," but we also signify our own willingness to be broken with Him, and have our life poured out in sacrifice with Him.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Phil 3:10-14.

As we meet each year at the Memorial of our Lord's death, it is required that we do so with pure hearts, having sought forgiveness for all shortcomings through the merit of Christ, and thus acceptable in the sight of God. 1 Cor. 5:7, 8—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover (Lamb) is sacrificed for us: therefore let us keep the feast...with the unleavened bread of sincerity and truth."

The Lord's Table

In memory of the Saviour's love.
We keep this simple feast.
Where every consecrated heart
Is made a welcome guest.

Walk as Children of Light

(Lessons from the Book of Ephesians)

The Christian's walk means his or her course of conduct, including thoughts, words and acts. The Apostle indicates very clearly what this walk or course of the Christian should be, outlining it in seven different ways.

(1) The new creature should **walk not according to the course of this world**, not according to the prince of the power of the air, the spirit which now worketh in the children of disobedience (Eph. 2:2). This is the walk of the world, the walk of evildoers, the walk of the children of wrath; it is the very opposite of the walk of the children of the light.

(2) The new creation should **walk in good works**: "For we are God's workmanship, created in Christ unto good works, which God has before ordained that we should walk in them."—Eph. 2:10.

(3) The new creation should **"walk worthy of the vocation wherewith they are called."** (Eph. 4:1.) Their vocation is the very highest of all; they are the representatives of the Lord and Master; they bear His name, and should seek in everything to glorify it and never to dishonour it. What we do, what we say, what we think—in fact, even general appearance and deportment, and where we are seen, all reflect more or less upon the great King whose ambassadors we are. Our vocation is that of servants of God, and no earthly vocation should be permitted in any degree to hinder or abridge the influence or the service which we have undertaken as children of God, as joint-heirs with Jesus Christ our Lord, prospective members of His Bride.

(4) The new creation are to **"walk not as other Gentiles walk."** (Eph. 4:17.) We are not merely to refrain from the sins and gross immoralities of the natural man, but we are to allow this principle or spirit to pervade all of life's interests. We are to refrain from following foolish worldly fashions, from being influenced by a worldly spirit; we are to have the spirit of the Lord, the spirit of a sound mind to direct us in our joys, in our sorrows, in all of our undertakings—in fact, whatsoever we do we are to do the glory of God. We are not to be influenced by the spirit of the world, but contrariwise, are to set a proper example for the world in all matters—in gentleness, kindness, patience, faithfulness to the Lord and to duty. The walk of the world is on the broad road; the walk of the Church is on the narrow path. As we progress in Christian experience, we find this path getting farther and farther away from the broad road which the world is travelling, and whoever tries to keep pace with the world will in many respects be apt to find himself leaving the narrow path or otherwise disadvantaging himself as a new creature.

(5) The new creation is to **"walk in love."** (Eph. 5:2.) Their words, their deeds, everything with which they are connected, is to be governed by this law of the new creation—love. "Love is the fulfilling of the law." "A new commandment I give unto you, that ye love one another, as I have loved you." In compliance with this law of love and our Lord's glorious example, the Apostle says we ought to so love one another as to be willing to lay down our lives for the brethren. We should be ready to lay down a few months, a few years; we should be ready at any time we can find an opportunity of service especially along the lines of his or her spiritual or higher interests as a new creature.

This spirit of love is to control our conduct with all; we are to love our neighbours and seek to do them good, to serve their interests. "Love worketh no ill to his neighbour," would not take advantage of his neighbour to cheat him, to injure him in any manner. Love would not prompt its possessor to speak evil of his neighbour, but would lead to a remembrance of the Scriptural injunction, "Speak evil of no man." Love would do this from principle, because it is right; but more than this, love ultimately takes such an interest that the one exercising it does not wish to do anything that would be harmful to another's interests, to his welfare, but rather to do something to his honour and blessing.

Love, progressing as we walk in it, ultimately brings us to that blessed condition where we can love our enemies and be glad of the privilege of doing good to those who despitefully use us, and persecute us.

(6) The members of the new creation are also instructed to **walk as children of light** (Eph. 5:8.) Their course in life is always to be with respect to the things that are just, pure, loving, noble, kind, the things that are in harmony with the Divine character and Word, the things that prove to be of greatest blessing to neighbours and to friends. As children of the light, every day and year will see progress; their light will be shining more and more clearly and accomplishing the greatest good; they will not be ashamed of it, but will set it on a

candlestick, where it may give light to all in the house, to every member of the household of faith. “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.”—Matt. 5:16.

(7) The new creation should **walk circumspectly**. (Eph. 5:15.) This word “circumspectly” signifies to look carefully all around at every step. The Christian cannot afford to live carelessly, and as he looks around him and realises the various pitfalls and snares, not only will he seek to make straight paths for his feet, lest that which is lame be turned out of the way, but additionally he will seek Divine aid and counsel and guidance that he make no mistakes, that every step in life’s pathway will be such as will have Divine approval and glorify God in his body and spirit, which are God’s.

This circumspection of our walk as new creatures is the more necessary because our adversary, the devil, is specially on the alert to ensnare us; and our tests are permitted to be the severer as we come nearer the goal of character.

We should walk circumspectly also because we profess to be of the new creation, begotten of the Holy Spirit and not of the world, but separate from it; and because our lights so shining more or less reprove the world. Therefore the world, instead of sympathising with us, may hate us, and will often watch to see what fault can be found with our walk, or to stumble and trip us. To walk circumspectly is to take note of the various hindrances and stumbling-stones and pitfalls; to hearken to the instructions of the Lord’s Word and to the leadings of the Holy Spirit; and thus to walk carefully; and in so doing to develop the character which is most pleasing to our Lord and Head.

The Apostle says this circumspection is necessary in order to our walking —not as unwise but as wise.” There is a wisdom of the world which is foolishness with God, and there is a wisdom with God which is foolishness to the world. The wisdom of God is to be ours, and we are to exemplify it in all the affairs of life. Hence the faithful, the new creatures in Christ, should be the most exemplary people in the world, the wisest in the management of all their affairs.

Not that the world will always approve but that the end will justify the course which the Lord’s Word directs, and which the wise of the new creation, walking circumspectly, will take.

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Let us each one endeavour that by the Lord’s grace we will give more earnest heed to the things which pertain to our heavenly salvation, and that we will seek to walk as children of the light and show a good example to those around us.

Let us endeavour to be examples in the matter of patience and forbearance, in self-control, in meekness and in brotherly-kindness and love. If we do this, then, we will be walking as children of the light should walk, we will be walking as Christ walked, walking in the spirit and not fulfilling the desire of the flesh.

What a great reward will be ours in heaven if we patiently continue in well-doing—walking in the light. “Be thou faithful unto death and I will give thee the crown of life,” is the Master’s promise. “Hold fast that which thou halt, that no man take thy crown.”

Lord, for to-morrow and its needs I do not pray,

Keep me from every stain of sin, just for to-day.

Let me both diligently work and duly pray;

Let me be kind in word and deed just for to-day.

Let me be slow to do my will, prompt to obey;

Help me to sacrifice myself, just for to-day.

Let me no wrong nor idle word unthinking say;

Set Thou Thy seal upon my lips just for to-day.

So for to-morrow and its needs I do not pray,

But keep me, guide me, Lord, just for to-day.

Memorial, 1994

According to our usual reckoning, the appropriate time for this year’s observance will be the evening of Friday, 25 March.

For local **arrangements**, please enquire of the usual contact in your area.

The Earth At Rest

“The whole earth is at rest, and is quiet; they break forth into singing.” (Isaiah 14:7)

Thank God for the prospect of an unshakable kingdom, whose king shall reign in righteousness and whose princes shall decree justice. (Isa. 32:1, Prov. 8:15) and under whose dominion the whole earth shall be at rest. This is the kingdom which the prophet declares will indeed be “the desire of all nations”, when it is once established and its blessings begin to be realised by the world. Yes, truly “the desire of all nations shall come” with blessings of life and health and peace and prosperity and good government.

“The Lord is Risen”

The story of our Lord’s resurrection is one of 1 exquisite pathos and beauty. The crucifixion had smitten the Shepherd and scattered the sheep. In grief and silence the faithful few had removed the body from the cross and laid it in the new tomb of Joseph of Arimathea.

It was Mary Magdalene and Mary the mother of James and Joses and Salome who brought the spices to anoint the body. In the dim dawn of the day following the Sabbath they stole to the tomb. The thought of the resurrection did not come to them. They thought only that the grave had been rifled. One of them, Mary Magdalene, fled away, blind to everything but her own loss, saying—“They have taken away my Lord, and I know not where they have laid him”—John 20:13. The angels in the tomb gave to the other two the glad truth—“He is not here, he is risen, as he said.” Before this truth was brought home to them they were in despair, their hopes were buried. They had entertained high hopes, but now since Jesus had died, their hopes were withered. How different when the fact of the resurrection was made known—what joy replaced their despondency! It became true to them, “We are begotten to a lively hope by his resurrection.” Because He lives, we have ground for hoping that we shall live. In His resurrection lies our assurance.

It is an interesting study to trace the harmony on this subject between the various writers of the Bible. Matthew, Mark and Luke, Peter, John and Paul, all make mention of His resurrection. Each account is different, depending on the point of view of the writer, but they are unanimous in affirming the fact that Jesus died and rose from the dead. Remarkably, it is not difficult to combine these various accounts and arrange them into one connected and complete picture. By so doing, we perceive our Lord’s first work of consoling and encouraging.

He first appeared to the women, turning their sorrow into joy. This was early in the morning, the same day He arose. Then He appeared, the same day in the afternoon, to the two disciples going to Emmaus. As a stranger He walked to them, by the familiar way in which He broke bread with them. Unable to contain themselves, they hastened back to Jerusalem to tell the good news. But the Lord was travelling faster than they knew. He had appeared to another. What passed between our Lord and the Apostle Peter we do not know, but we know something of His mercy and grace, and may well understand the peace and comfort which possessed Peter after that meeting. At all events, Peter had not been slow to tell the good news, for when the two came and told their story, the others said—“The Lord is risen indeed, and hath appeared unto Simon”—Luke 24:34. Later on while recounting their own experiences, they remembered how Jesus had been known by His habit of breaking bread; and He appeared in their midst, saying—“Peace be unto you.” So on the very day of His resurrection, He appeared first to the women, next to Peter, then to the two disciples, and lastly to the eleven, each time bringing a sense of comfort, hope and joy. What a day, to be remembered for all time!

A week later He appeared to the disciples again, this time for the special benefit of Thomas, who had been absent on the previous occasion. The next appearing was to James. This is mentioned by Paul in his first letter to the Corinthians. Another occasion is recounted by John in the last chapter of his Gospel. Several of the disciples had gone fishing. They toiled all night and caught nothing. Jesus revealed Himself by telling them where to cast their net. Finally, He took His last leave of them, leading them out as far as Bethany.

They were witnesses not only of all the wonderful things He had done; they were witnesses not only of the fact that He was crucified and buried, but witnesses especially of His resurrection. We are thankful that these records have been preserved for the Church. It is strengthening indeed to faith to trace in the Acts of the Apostles how they who were witnesses of His resurrection proceeded to carry out this commission—“Ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth”—Acts 1:8.

But first they were to receive power. “Tarry ye in Jerusalem until ye be endued with power from on high”—Luke 24:49. So they waited in prayer and supplication until they received the promise, and then began the work of witnessing. One cannot be but impressed by the prominence given in the Scriptures to the resurrection of Jesus.

Risen Indeed

The Lord is risen indeed;

The grave has lost its prey.

With Him shall rise the ransomed seed,

To live in endless day

The Waters of Shiloah

“Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; now therefore, behold, the Lord will bring up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks.” (Isa. 8. 6-7).

Deep down beneath Jerusalem there is a strata of hard, impervious rock, sloping very gently towards the south-east. All the rain that falls upon the city and percolates into the ground gathers at last upon that unyielding shelf and forms underground streams which emerge at length as springs upon the hillsides outside the city. By far the most important of these springs is that known as the Virgin’s fountain, halfway down the steep sides of the valley of Jehoshaphat. This spring never fails; the underground reservoirs feed it constantly and from time immemorial it has formed Jerusalem’s most reliable water supply. The Jebusites, long before Joshua invaded the Promised Land with his hosts, had bored a tunnel from the fountain into the mountainous mass upon which their stronghold was built and had then made a vertical shaft to the surface so that they could descend and draw water in times of siege without having to venture outside their walls. In much later times the Israelites—probably in the period between David and Ahaz—had built a covered aqueduct just under the ground to convey the water from the Virgin’s Fountain to the Pool of Siloam, with the same purpose in mind. When Sennacherib invaded Judah in the reign of Hezekiah the son of Ahaz it would seem that this aqueduct had been blocked up and knowledge of its course lost, for Hezekiah set to work and excavated another tunnel through the mountain to convey the water to the Pool of Siloam, which was by then inside the city walls. In our days both Hezekiah’s tunnel and the remains of the earlier aqueduct have been found, the latter buried far underneath the soil and rubbish which has accumulated in the Valley of Jehoshaphat since the days of Isaiah.

It was this lost aqueduct to which Isaiah referred in the text. That overflowing water coming out from the heart of the mountain below the city and the Temple, never failing, always fresh and clear, was a very real Divine provision for the people. It was a kind of literal counterpart of the spiritual provision – sustenance, refreshment, protection—which God had made for his chosen. Quietly, unobtrusively, safe from all attack by enemies, the waters of Shiloah “flowed softly” to meet the needs of dwellers in the city, and in just the same way God’s provision for his people was always there and always effective to meet all their needs and shield them from all harm, provided they would but exercise the faith necessary to avail themselves of its benefits.

But the people would not. They turned away from the gentle, pure, life-giving stream and fastened their covetous eyes upon other waters, waters that were outwardly more spectacular and more pleasing to the natural senses: but waters that, had they but realised the fact, were not waters of life at all. They were waters which in the end brought trouble and disaster and death.

Away across the desert, in the land of Assyria, there was a mighty river. Men to-day call it the Tigris, but the Assyrians gave it a name which meant “shining water”. They had built their capital city of Nineveh upon that river and from there they had set out to conquer the world. The Assyrians are known chiefly to students of the Old Testament for their military skill and their ruthlessness, but they were also an industrious and an artistic people, and they had harnessed their great river so that it became the principal support of their economy. The river and its tributaries had been dammed at various places to create artificial lakes, great reservoirs which stored up the water that came down from the highlands in abundance in springtime, when the winter snows melted. From these lakes they had cut canals, leading in every direction through the desert, and irrigated the soil so that it became one of the most fertile countries in the world. The children of Israel knew of this lovely country, so different from their own rugged, austere Judea—many of them visited Assyria as merchants and brought back tales of its grandeur; Jonah had preached in Nineveh only a century or so before Isaiah’s day—and as they compared the earthly beauty and the man-made efficiency of that widespread network of rivers and canals with their own modest, quiet, hidden stream of Shiloah, they turned away from the living waters and gave preference to the waters of the great river. They forgot that their own stream had never failed them and had always sufficed for their needs, and turned instead to embrace the appeal of a worldly creation the continuance of which depended upon the will and whim of imperfect men.

To-day, the great dams are in ruins, the canals choked up with silt and sand, the onetime fertile fields

returned to desert. The river, once alive with boats and teeming with activity, now winds sluggishly through marshes choked with reeds and rushes. The work of man has utterly failed and all the glories of yesterday have become as a fading flower. But the waters of Shiloah flow still, as abundant and as fresh and pure as in the days of Isaiah. The women of Jerusalem still draw water from the Pool, and the gardens around the south-east corner of the city are still watered from its overflow.

Assyria was the undoing of Israel eventually. Because the people had refused the waters of Shiloah, God told the prophet, He himself would bring upon them the waters of the great river to overflow and submerge them in a great destruction. And so it came to pass. In the midst of their unbelief and wilfulness and apostasy the Assyrian hosts overran their land and took them away into captivity. Thus was fulfilled the word of the Lord *"I will bring upon them the waters of the river, even the king of Assyria and all his glory, and he shall come up over all his channels and go over all his banks"*. That is always the fate of the people that turns away from the Lord's guidance and leading and permits itself to be dazzled by the more spectacular attraction of worldly things and methods. Doubtless the scientifically arranged canals of Assyria were technically much more efficient in watering the land than that quietly flowing underground stream emerging from the rocky hillside outside Jerusalem, but those canals could only be kept in operation by a prodigious amount of labour and when the labour failed, as all human effort and organisation must eventually fail, the wonderful channels with their sluice gates and regulators and mechanical contrivances quickly went out of action and the water ceased to flow and the land dried up and became a desert. The stream that was the river of God has always remained full of water and has always made glad the city of God. Jeremiah saw this very clearly and under the inspiration of the Holy Spirit he cried out aloud *"My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"* (Jer. 2. 13). How often, in the days that have passed since Jeremiah, have God's people repeated that tragic mistake! And it is not as though there had been no warning, no entreaty. *"O that thou hadst hearkened to my commandments"* comes the voice of the Most High, regretful, sad, pleading. *"Then had thy peace been as a river, and thy righteousness as the waves of the sea."* (Isa. 48. 18). Impossible not to see in that eloquent appeal the picture of the waters of Shiloah, flowing softly, quietly, steadily, surely, through their narrow channel, to supply all the needs of the people of God in the holy city. We may enjoy those waters, in a spiritual sense, if we but rely upon them and turn our backs upon the shining waters that have been gathered together and remain held together by the mind and power of man. David in the twenty-third psalm sings of his being led by the Lord beside the stillwaters, where his soul became restored and where he found the quiet pathways of righteousness. Perhaps he too had followed the course of the Divine sustenance which he knew his soul needed.

This is a great truth, enshrined in this vivid picture. Divine provision for all our needs! The lesson is as necessary to us as it was to Israel after the flesh—perhaps more so, for we live in a day that offers far more in the way of distraction and attraction. There are more theories abroad, more subtle reasonings that tend to turn our minds away from the "truth as it is in Jesus". Especially is it so in this latter day, the day of the world's trouble and world's judgment, when the keenest and brightest of human minds are busy devising plans and schemes to restore the balance of the world without calling upon the aid of God, and the constantly deferred expectations of the "saints" tempt more than a few to give some ear to the alternatives suggested by man. Is that why the forty-sixth Psalm, in the midst of its description of world judgment, reminds us once more of the river of God that will supply all our needs? *"Though the earth be removed . . . though the mountains be carried into the midst of the sea . . . though the waters thereof rage and swell . . . though the mountains shake with the swelling thereof . . ."* Yet, for all this . . . *"there is a river, the streams whereof shall make glad the city of God."* In the midst of the din and clash of earth's kingdoms, locked in deadly conflict, falling and disintegrating into irretrievable ruin, the waters of Shiloah flow softly still, yielding refreshment and strength to all who continue to put their faith in them. *"In quietness and confidence shall be your strength."*

It is only to be expected that this Divine provision for the people of God should evoke a response of praise to God. That at any rate is the theme of the Psalmist's words in the sixty-fifth psalm. The whole psalm is one of praise. It opens with the well-known words *"Praise waiteth for thee, O God, in Sion; and unto thee shall the vow be performed"* and in verses 9 and 10 the singer seems clearly to have brought the underground "river of God" into the scope of his song, *"Thou visiteth the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water"*. Now this could be a poetic phrase with no intentional application to any particular river, just a rapturous acknowledgment of the blessings of rain and water wherewith the land could bring forth its increase. On the other hand, the expression "the river of God" is significant, and the phraseology of the next verse does seem to indicate that David had the waters of Shiloah very specially in mind when he composed this noble psalm. *"Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof"* The word for "furrow" is *geled*, meaning a man made channel or a mechanical excavation. It is used to describe the aqueducts which were made all over the land to convey the precious water without risking its loss by evaporation. "Settlest" means to descend, to go down, or to deepen. There is the thought here of the life-giving water descending or flowing down an excavation in the course of its beneficent work, an apt description of the stream from the Virgin's Fountain flowing through the underground aqueduct to the Pool of

Shiloah. In his joy at the continued providence of God thus manifested David cries “thou crownest the year with thy goodness . . . the valleys are covered over with corn, they shout for joy, they also sing.” A continuous song of praise is pictured as rising to God from all things in the land, animate and inanimate, because the living water is flowing and does not fail.

In a spiritual sense our lives should be like that. In all our circumstances and in all our activities the background of praise should always be evident. We may not at all times see the river flowing; our ears may not continuously hear the murmur of its waters; the outward evidence of its presence may become for a while hard to discern or appreciate, *but the river is always there*. The waters of Shiloah will never fail, they can never fail, for they come forth from God. And while the waters flow our welfare is assured and we can—and should—continue to give praise to God. Like the sunlit valleys in David’s psalm, we can shout for joy; we can also sing!

Isaiah, too, rises to this high plane of praise for the blessings of the river of God, but true to his character he wants to bring all men into the picture and extend his view far beyond the Gospel Age and the Church, into the Messianic Age and the world of men. Neither has he yet finished with those Assyrian canals on which he poured such scorn previously, even though knowing, and declaring, that the great river would triumph temporarily over the river of God insofar as unfaithful Israel was concerned. But Isaiah knew that the great river would be rolled back and the river of God come into its own again, in due time, and by a bold reversal of imagery he sees the quiet waters of Shiloah expand and increase and invade the territory of the great river and reach, with its life giving waters, all the world.

“*Look upon Zion*” he cries “*the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.*” (Isa. 33. 20-21). These “broad rivers and streams” are the ship canals and irrigation channels of Assyria, intersecting the level fields of that almost completely flat country in all direction, used both for agricultural and the transport of men and goods. Shipping of all kinds, from tiny coracles made of wickerwork and covered with bitumen, to boats capable of carrying a hundred tons of goods, crowded those waterways, continually, Isaiah looked at all that in the spirit of his mind, then at the quiet little stream bubbling out of the hillside below the Temple, and said, in effect “In that day when Jerusalem is pronounced holy to the Lord, He will cause those quiet waters of Shiloah to become great rivers and canals overspreading all the land bringing life wheresoever they come. But there will be no ships”; the “galleys with oars” and “gallant ships” were the merchant vessels and the war vessels, for the Assyrians had battleships suited to their day and age; and Isaiah made it plain then and there that the evils of commercialism and militarism will have no place in that new land of living waters which the Lord God is to introduce when the “broken cisterns” of men have passed away.

The waters of Shiloah will not always flow in secret, hidden from sight, disesteemed of men and precious only in the sight of God and those who trust in God. Men will not always look to the shining waters of Assyria for their needs and put their trust in that which is man-made to the ignoring of that which is God-made. The waters of Shiloah will one day flow forth to meet the needs of all the world. It is Ezekiel who makes that so very plain. In his vision of the Millennial Temple he sees waters emerging from underneath the sanctuary, at the south side of the altar, flowing eastward and emerging again under the outer wall at the south side of the east gate. It is an interesting fact that the literal stream that has its source in some undiscovered subterranean recess deep down below the place where Solomon’s Temple stood does emerge below the city wall, half way down the side of the valley, on the south of the Eastern Gate, from thence flowing into the Virgin’s Fountain and onward to the Pool of Siloam. Ezekiel’s description is really a poetic replica of the stream that actually exists at Jerusalem. It is impossible to avoid the thought that he had that well-known stream in mind when he saw the vision. And he saw it going outward into the country, growing wider and deeper all the time, until at last as a mighty torrent it reached the eastern sea, the Dead Sea, and healed those salt laden waters so that they too became fresh and pure. “*Everything shall live whither the river cometh*” he said. (Ezek. 47. 9). And as he looked, he saw trees, trees on both sides, growing rapidly and coming to maturity, evergreen trees whose leaves never faded and whose fruit was borne continually. That fruit, he said, was to be for the food of man, and those leaves for medicine, for the healing of the nations, and the source of the virtue that resided in both fruit and leaves was the river of life in which the trees were rooted, a mighty flood that will encompass all the world and will reach every man, the waters of Shiloah, flowing out from the sanctuary, becoming a river of water of life to which all are invited to come, and of which all are urged to partake. “*The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.*” (Rev. 22. 17.).

The waters of Shiloah will flow to all eternity, for life can only be sustained by the continuing power of God. Through all the long cycles of the endless ages of glory, man will depend upon God for life and will look to him for life, and that life will come ceaselessly, surely, enduringly, out of the sanctuary where God dwells,

and reach to the farthest bounds of his material creation. The waters will never cease, for man himself will never cease to be. In God, the Father of all, men will live, and move, and have their being.

Dwelling in the Lord

To dwell in Christ means to be in the closest relationship with Him; there must be agreement, harmony, and a unity of purpose, producing a feeling of confidence and goodwill. The closeness of this relationship is shown clearly in the beautiful illustration of the vine and its branches. The vine is the stem or trunk that produces and supports the branches which bear the fruit. The branch is part of the vine with which it must remain connected. "Abide in me and I in you. As the branch cannot bear fruit except it abide in the vine, no more can you except you abide in me." (John 15:4) Here the word "abide" has the same meaning as the word "dwelleth" in 1 John 3:24, for we surely dwell in God as we continue to abide in Christ.

We dwell or abide in Him by doing His will, keeping His commandments, and He abides or dwells in us. This union is a double one - we in Him and He in us. To establish and maintain this union it is necessary to keep His commandments; God cannot dwell in us unless we dwell in Him. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." (John 14:23) In Psalm 37:3, we read, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Here also is implied a spirit of concord without which God's bounty could not be enjoyed. His commandments must be kept, then the promise of peace and plenty would be fulfilled.

Further, the prophet says, "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him; his water shall be sure." (Isa. 33:15,16) Again, the condition attached to the promise is righteousness, and he who does righteously has the spirit of God and dwelleth in Him. Under the dispensation existing at the time of the Psalmist and Prophet, the promises were earthly, and to enjoy God's favour it was necessary to keep His commandments, just as it is now if we would receive His spiritual favours.

"Hereby we know that He abideth in us by the spirit which He hath given us." In Romans 8:9 & 14, we read, "But you are not in the flesh, but in the spirit if so be that the spirit of God dwell in you; for as many as are led by the spirit of God are the children of God." Being led by the spirit of God is abundant evidence of the inward presence of God's spirit, which leads us to seek those things which are above rather than mind the things of the earth.

God's own Peace

When the heart has found God's own peace, the peace which knows no explanation and surpasses all our dreams, it has passed beyond the pale of agony to the quietness of a strong repose. Peace is life PLUS God. It is God handling life for us; God dealing with our affairs for us; God interpreting life's experiences for us. Such peace is beyond our understanding, but not beyond our living.

Journeying Homeward

Nothing so establishes the mind amid the turbulence of present things, as both a look above them, and a look beyond them, ABOVE them to the steady and good Hand by which they are ruled, and BEYOND them to the beautiful end to which by that Hand they will be brought.